

THE COMPANION,

AND WEEKLY MISCELLANY.

BY EDWARD EASY, ESQ.

—“A safe COMPANION, and an EASY Friend.”—POPE.—

VOL. I.

BALTIMORE, SATURDAY, JUNE 22, 1805.

No. 34.

THE PRICE OF THIS PAPER IS THREE DOLLARS PER ANNUM, PAYABLE HALF-YEARLY IN ADVANCE...NO PAPER WILL BE SENT OUT OF THE CITY, WITHOUT PREVIOUS PAYMENT, OR SURETY IN TOWN.

*Riches are oft by guilt and baseness earn'd ;
Or dealt by chance, to shield a lucky knave,
Or throw a cruel sun-shine on a fool.* ARMSTRONG.

Mr. Easy,

IN the social characters and relations of men, they ought to pursue a line of conduct most likely to produce mutual peace and edification ; as they are born for the benefit of society, and the comfort of each other through life's thorny maze ; and as strifes, wrath and controversies are unscieable and destructive to, and discordant with the original intent of the all wise Creator. Even the nature and situation of mankind in this sublunary world, clearly inculcates the necessity of pursuits which lead to mutual peace and edification ; such as philanthropy, charity and benevolence. A man inspired with these heavenly sentiments will at all times, and in all situations, use means to promote the prosperity and happiness of those in subordinate life, without wantonly giving or unnecessarily taking offence. But when we find one blest with such a disposition, we find twenty who use inhuman and illicit means to create uneasiness and provocation in the breasts of those whom they foolishly deem beneath them ; which is inconsistent with the laws of nature, for a poor man is equal to a rich one, while he conducts himself with due uprightness ; but when he, as well as the rich man, deviates from the path of conscious rectitude, he then becomes despicable.—We are told, that among the first christian converts, an equalization of property was essayed, but without permanent effect ; for it was not fundamentally intended, that the circumstances of mankind in succeeding ages should be equal. In fact such a measure can never be reduced to practice ; because human nature is too corrupt and selfish. However, to me, affluence is not desirable, for it accumulates cupidity, avarice and contumely ; and is equally un-

favourable to the practice of virtue, and the improvements of science. On the other hand, while the chain of mutual dependance exists, and men remain, according to the words of St. Paul,—“subject one to another,”—a disposition to acquire intellectual improvement will stimulate the sons and daughters of Columbia to good actions and applications. Those who have been fortunate in their enterprizes of business, and have had riches rolled into their coffers by a propitious tide, or wafted in by the favouring gale, under the auspicious care of heaven, should not treat others with contempt, because they have not been so fortunate in their pursuits of industry : no : but on the contrary, they should respect them as worthy, but unfortunate citizens ; for an upright man merits the esteem of all mankind, as well in adversity as prosperity.

To become opulent by reaping the harvest of honest industry is highly praiseworthy ;—but when a man emerges from a state of nihility to affluence, and grows too proud and haughty to treat others with common respect, he becomes highly ridiculous and contemptible. So it is with the generality of upstarts, for no sooner do they prosper in life, than arrogance usurps the empire of decency.

It is remarkable, that incontinent and futile minds, elevated above many of their fellow mortals, more by dint of good fortune than superior virtue or talents, indulge a belief, that men in subordinate situations in society, are to be considered as slaves, subject to their every iniquitous and degrading convenience, command, and austerity, offered with impunity. This would not be the case, if men in inferior stations were to maintain an honest independent spirit, at the same time tempered with modesty and respect ; instead of which, they, like the rich men, suffer the character of their minds to grow out of, and depend upon their outward circumstances : hence, to acquire favour, and gain a preference, they stoop to mean flattery, abject servility, and become the “silly ducking

slaves" of those whom they hate, and against whom they so bitterly complain. This is not said to encourage a forward impertinence of conduct; because respect is due to all, and subordination is essentially necessary in all the concerns of civil society; but to excite those who feel inclined to vent their discontent at the behavior of others, to examine whether they have supported the dignity of honest men, whether they have respected themselves: if they have, their claim to the respect of others is a just one, and they ought to support it with manly firmness, to spurn at the proud mans contumely, and elevate their minds to a noble disdain of the vulgar whatever may be their fortune.

It is to the virtues of the zealous philanthropist; the accomplished scholar; the amiable man and the disinterested christian we are to look for examples of generosity and humanity, sensibility and morality, piety and good will towards man; and not to the selfish miser, nor the haughty sectations of superiority in the rich; for their professed principles of benevolence and philanthropy are often the garbs of hypocrisy and meanness. Those distinguished for their well cultivated minds, exemplary virtues, and unexceptionable characters, in whatever shape or situation they are found, merit the esteem and respect of society; but those of meanly acquired pelf, arbitrary dispositions and ill-fame, deserve nothing better than the contempt of every honest, well meaning man, rich or poor. Fellow sojourners in mediocrity! let us all endeavour to be eminently virtuous and obedient to our lawful duty as men and christians; so that our conduct in this state of mortality, may prove greatly commendatory, and reflect the highest honor upon our professions and characters in the eleventh hour, when he who has acquired riches by defrauding the disconsolate widow and helpless orphan, and such like means, shudders at approaching eternity, and the imminent decree of an emaculate and angry judge.

BELLISARIUS.

Edward Easy, Esq.

When POPE says "whatever is is right;" I am inclined to question the infallibility of his judgement. In his extended sense, perhaps, he may have been correct—but you will frequently hear persons exclaim, when they have committed an act unworthy the dignity of intelligent man,—“Well, I might as well have let it alone—but, “whatever is, is right!” Considering it in this point of view, I say his opinion will bear an argument. The fact is, some people, by their very refined logick, make favourite authors say, what they never have said. I would ask one of these very knowing ones this plain question—the ne-

gative side of which I will agree to take—Is it right that the most enlightened nations of the fairest quarter of the globe should employ the greater part of their time in wanton mischief and bloodshed?

MEDIATOR.

We are fully sensible of *Mediator's* goodness, in thus attempting to render our paper “still more interesting,” as he observes—but must be excused when we refuse to agitate a question, which would most likely lead to angry political disputes.

FOR THE COMPANION.

HISTORICAL EVIDENCES OF THE TRUTH OF CHRISTIANITY.
(Continued from page 260.)

“Hail Sun of Righteousness, whose healing ray
Can pierce the darkness of Egyptian night;
Tho' now some earth-born clouds obstruct thy way,
Soon shalt thou blaze in thy meridian height;
And beaming with celestial love,
Destroy the covering, and the veil remove,
And guide the nations with thy friendly light
To the blest regions of eternal day.”

DEMONSTRATION II.

Their nature being interesting and public, and their having reached us without alteration.

That miracle is interesting, which gives life to the dead, health to the sick, sight to the blind, and sanity to the demoniac. The miracles of Christ were all of this nature, always beneficial acts; they claim our attention, and we feel deeply interested in them. God never works wonders unless he has something of importance in view; and the happiness of mankind is doubtless the great end, for which he permits the apparently usual course of nature to be altered; all Christ's miracles were of the most interesting kind; but if they did not concern us we should have just reason to disbelieve them.

It is necessary also that these works should be publick; they may affect our passions, and interest us extremely; but unless they are performed in the sight of many persons, who would carefully examine into their truth, we are not bound to believe them. On this head, none can deny conviction of the certainty of the miracles recorded in scripture.

Regard some of the circumstances in connexion with the history of our Lord; such as the life of his fore-runner, John the Baptist, his birth, out of the common order of nature, his manner of life, his dress, and employment: consider the birth of Christ, the star by which he was made known to the Magi in the east, and who, guided by it, came to the place where he dwelt, the advent of the angels, the calling of the twelve apostles, the work

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on which he sent them, his own death, the result of it, the darkness at mid day, the raising of the dead, &c. his resurrection, his ascension, the effusion of the spirit on the day of Pentecost, and the success with which the labours of his apostles were attended in his name. The miracles Christ performed were extensively notorious.

Upon whom did he display his almighty power? the servant of the high priest, the son of the chief of the synagogue, and the child of a Roman centurion. Where were these miracles performed? in the middle of cities, in the country, in the temple, at the altar, in many large companies of his professed foes, in Galilee, Naim, Sidon, Capernaum, and Jerusalem: in every place through which in his tours he passed, he left traces of his power, and vestiges of his pity and munificence. These prodigies were displayed in the sight of those idolatrous citizens and travellers who came from other countries into Palestine; in the sight of the Samaritans, and among his most implacable enemies. These facts the Jews never denied; they acknowledge the miracles of Christ and his apostles; they set their seal to the truth of the gospel history; but will not allow us to draw thence those consequences which we conceive to be justly and properly implied. No one can deny that these performances were interesting and public.

View a whole nation distinguished from all others by certain marks given by God himself: what must have been their condition when they heard a man talk of destroying all their pride and glory, and of establishing upon its ruins a new system which was to endure forever: how cautious, how scrupulous may we suppose them to be in attending to what he said; and had he left his obscurity, and made assertions only, they would have done well had they treated him as one that blasphemed. They run to the defence of their traditions and their worship, which he commanded them to abolish; they refused, with propriety, obedience to his injunctions: but when he fed multitudes of persons with a few loaves, calmed the winds, and raised the dead; and astonished them with similar wonders; we may easily conclude that they were confused in their minds, and knew not how to act. Such is the situation of the christian religion, its miracles were interesting and public: nevertheless if it can be proved, that the relation of these facts as we have it, has received any alteration, we are not authorized to believe it. It will necessarily be the case, that books the farther they are removed from their source, will contract a little alteration. In common life we are convinced of this truth. Is there any trifling story which will pass through

the hands of several different reporters, and be altogether the same? No. This variation will be always more liable to affect oral histories than those which are written, because the latter is not committed to the unfaithful memory of man. Those which are conveyed from generation to generation by oral tradition, are very likely to be corrupted; but those which are written are certainly withdrawn farther from the scene and the possibility of changes and falsities. Every person may tell a story, and in recounting may metamorphose it as he pleases: a written history, the copies of which are dispersed abroad through all the earth, passes on in every age without danger of corruption; and according to its importance so will it be regarded; if greatly important, many eyes will be directed to its preservation, and the maintenance of its integrity. If any object that the books of the New Testament are altered, we ask for proof: for if its text has been violated, we are wholly uninformed respecting the precise time when it was done; we find it difficult to allege proper motives for it; we cannot discover the matter of the fraud, or the authors of the treachery. What men shall we make choice of, upon whom to affix the charge of altering the gospel history? The Pagans, the Jews, or the Christians.

That the Pagans detested our religion cannot be denied; and they would, without doubt, use every method in their power to corrupt its records; as it destroys all their glory, and effaces the pride which they felt on account of the wisdom of their philosophers; seeing that both as it regards the purity and intelligence of the word of God, the latter was confessedly superior. The numerous companies of Christians would not sit silent, and see the foundation of their religion undermined, its basis and authority taken away by interpolations, abridgements, alterations, and mingled falsities. This would have lessened their character, and brought them into disregard and disrepute: this would have made them odious to their successors, who must know that they had lost the truth which the carefulness of their fathers might have preserved uncorrupted. The Jews could not have altered the books of the New Testament: they would not insert that which overthrows their religion, which condemns their conduct, and their hypocrisy, which attacks their vain traditions, which renders the memory of their fathers cursed. The application of the prophecies to the God of the Christians; that powerful language with which he confounded those who contradicted him, those acclamations of the people who gave glory to his name; all these circumstances connected with many others which every attentive reader

know, are so many proofs that they cannot be the work of an enemy of the Christian faith.

The Christians are not the authors of the supposed deceit. If one says, they altered the sacred volume; where were all the professing Christians in the world assembled together? for a single person could not do it. When were they all exactly leagued in concert to change and falsify these books? it is incredible that a whole sect should meet from all parts of the world in one body, and that men of an incalculable diversity of opinions should all conspire against the integrity of that book which they had a little before esteemed most holy and venerable; that they should agree to destroy the foundation of their knowledge, the body of their laws and doctrine; that none would defend the cause of truth; that no one would raise his voice to save the faith in time of danger, and preserve it correct to their descendants: have we ever seen in an affair so large, wherein so many men of different humours, opinions, interests, and climates have all concerted with success so gross a project? cite one example similar to that which must have been the case if the Christians were thus treacherous and base.

Before we admit the gospel history to have been altered, we would be informed of the precise time when this was done. It is impossible that this should be in the early ages of christianity, for in all the writings of the fathers now extant, the quotations made from the New Testament agree with their counterpart as delivered in our present scriptures. But if it should be said, that it was prior to any ecclesiastical work at present known by us—we answer, whence is this information derived? It is evident that before the apostles there could be no history of Christ: and it would be preposterous to object to the evidence of the disciples of the apostles, of those who received their instruction personally from those of Christ's followers who were called immediately by him. We can reckon no farther back than to the apostles; and it is absurd to pretend that the gospel was corrupted in passing from the apostles to their own disciples, yet this is the only alternative.—All persons acknowledge that the New Testament was written by the apostles, or persons instructed by them in that sacred employ. It is improbable, that the apostles should cancel what they had been inspired by the holy ghost to write; by issuing instead thereof the vain fancies of their own imaginations: if they did not this, then it is impossible to believe, that they taught their hearers things dissonant to the written volume, and that these last should alter the other gospel, and make it conformable to the new doctrines taught. The immediate successors

of the apostles quoted the New Testament in the same way, in the identical words which we should do; were we in similar circumstances. For three or four hundred years after and until the present time, we find the exact conformity, for which we plead; and indeed from the apostolic age. Who can say then, the precise epoch when the gospel history was mutilated?

But we cannot grant this history to have been altered, unless some proper motives for the fraud are alledged, and some just pretext for such abominable villainy discovered. Men act not without interest; they have always some object in view. They who renounce all the attractions of pleasure, whose bravery overcomes the most grievous torments, who solicit nothing but death, and regard it as their gain, are not the inventors of fanciful tales. And to suppose that men would draw upon themselves the utmost ignominy and disgrace, unless they had something of more importance to them to set in opposition to it, is to deny our own feelings. As we can find no motive sufficiently strong to influence us thus to act, we conclude, that these books have undergone no alteration.

In all the articles of importance, learned men well know, there is a great conformity between the ancient and the present copies: had there been a grand change in them, it is not probable that all the new copies could have been so uniform. Besides, if we did allow, that there had been a great alteration, which we shall not easily permit, we never could admit that the false copies were more numerous than the true, or that they ever were regarded as correct. Though some of the copies differ, yet the principle disagreement which may be discerned, seldom extends to more than a word or two; and after the most scrupulous and nice investigation, perhaps our present common version of the Testament is supported by a greater number of copies than could be adduced in favour of any other reading, which some might wish to have pass for the genuine text. In this point however all agree, that in the various versions which have been made of the New Testament, the same ideas, and the same interpretation is confirmed, as that of our English Translation; except as was before observed, a critique now and then may be made on a single word or two:—and the conformity of the Copies, with the agreement in the versions of different languages in all ages, is sufficient to convince a mind unprejudiced that the Gospel History has reached us without alteration. The miracles of the Gospel were interesting and publick, and the relation we have of them is correct and genuine.

(To be continued.)

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BEATTIE'S LIFE AND CHARACTER.

(Continued from page 261.)

Another thing which the pocket-book informs me he had resolved to *think of*, was "An essay on the writings and genius of Aristotle." Of this great antient he was a warm but a rational admirer. He had studied his best works, particularly his *Ethicks*, *Poeticks* and *Politicks*: and, while he regretted his entangling himself so much in the trammels of a technical and unprofitable logick, owned that he found in him remarks and suggestion so uncommon and so judicious, as to merit the attention of every philosopher and scholar.

Of some others of his projected dissertations I shall just mention the titles, as I find them in the pocket-book: which will show at least that he had an active mind, and was anxious to do good. The words marked with inverted commas are his own words.

"Essays on various parts of the evidence of Christianity."

"A history of infidelity; with an examination of the lives and characters of infidel writers, and extracts from their works."

"Essay on the unreasonableness of infidelity: considering, 1. the doctrine which an infidel rejects and disobeys; 2. the arguments he resists, and his reasons for resisting them; 3. the hopes which he abandons, and what he receives in their stead:—with an exhortation to the study and open profession, obedience, and defence of Christianity."

"Think of an account of the most celebrated English poets, either in a set of imitations of their style, or otherwise."

"Essay on antient prodigies and miracles."

"Nature of the Jewish Theocracy—its reasons—effects—continuance."

"Remarks on the causes and cure of a disordered imagination. Advice to persons troubled with melancholy."

"On the pernicious effects of novel-reading, even where the novel is not profligate."

"Think of a Latin *dialouge of the dead* between Cicero and Livy, on the character and actions of Julius Caesar."—Of this I find a fragment, in which the different styles of the two authors are wonderfully well imitated; the fragment is short, nor quite two quarto pages.

Varico's complaint on being abandoned by Inkle.—Four pages of this poem (which is in the epistolary form) have been found; but both the beginning and end are lost; and the hand-writing shows the manuscript to be a first draught uncorrected. The fragment, however, contains some

animated strictures on the policy that has for its foundation the *slavery of the negroes*; a subject which filled him with the utmost indignation and horror.

"Essay on the nature, criterion, and number of philosophical first principles.—Resolution of mathematical axioms into identical propositions."

"Thoughts on the irrationality occasioned by sleep and delirium; with an attempt to account for it."

"Essay on *recieving the kingdom of heaven as a little child*. Dispositions requisite to the reception of the gospel. Why we must not expect its evidence to appear in its full force at first."

"Essay to prove, that the weak judgement of some primitive christians neither could be the effect of their religion, nor could render them partial or incompetent judges of its evidence." He had read the writings of some of the primitive fathers.

"Essay on persons who walk in their sleep." He had formed a curious and plausible theory on this subject: but I cannot implicitly trust my memory in case of this kind: and I do not find materials sufficient to enable me to give his sentiments on his own authority.

"Essay on the use of the Latin subjunctive mood." I find a very copious collection of examples on which he meant to establish a theory: of the theory itself there are no traces in his papers. Several years ago I have heard him talk very ingeniously on this point; but cannot now pretend to do justice to his opinion. I only remember that I thought his general principle more simple, and more comprehensive, than that of any other grammarian I had heard of.

"Essay on the reason why philosophy is said rather to show our ignorance, than to augment our knowledge."

"This accusation is occasioned by not attending to the nature of philosophy; and by supposing, that it should open the secret causes of things, when it can only compare and generalize facts."

"Essay on disputatiousness in conversation:—conducted by misunderstanding or misapplying the arguments of one's antagonist; by perverse analogies; by converting particular affirmations into general principles; by attacking a general principle from a particular exception. Danger of maintaining false principles, though apparently trifling; from the consequences they may imply; from the mode of reasoning they may authorise: from the obstinate habit of disputation, vanity, and bad temper, which they promote. Extensive knowledge of the subject in hand, of logick, and of philosophy in general, often necessary to qualify one for deciding a question."

"which all pretend to dispute about."—Among his Latin memorandums,* I find a resolution against giving way to a disputatious humour in conversation. I know no person, to whom it was less necessary to form such a resolution. Dispute he hated and carefully avoided. He knew how it tends to contract and pervert the understanding, deprave the taste, sour the temper, extinguish the love of truth and of delicacy, waste precious time, and render the heart insensible to the pleasures of rational converse.

In the memorandum book are many other hints of inquiry, on various topicks of history, mathematicks, botany, chemistry, magnetism, musick, electricity, medicine, &c.: with remarks on passages of Scripture, and of Cicero, Livy, Aristotle, Quintilian, and other authors. Of these I may perhaps be better qualified, than at present, to give an account, when I shall have found leisure to arrange his prose writings.

From the Greek drama he expected much entertainment, but was disappointed. In Sophocles he found beautiful passages, a pleasing simplicity, and moral sentences well expressed; but little incident, not much contrivance, and no very nice discrimination of character. He agreed with me in opinion that ancient tragedy must have derived its charm rather from the magnificence of the scence, than from the genius of the poet; or, at least, that there must have been, in the exhibition, some attractive circumstances,

* Of these I subjoin a specimen.

Ecclesia bis Die Dominico adeunda semper, nisi valetudinis manifesto periculo prohibente.

Cogitationes quæ malam perturbationem quamlibet, seu periculosam, possint promoverè, fovendæ nunquam. Innumeras formas pulchritudinum, et spem honestam ulteriora scientiæ reperiendi, natura proposuit, quæ animum leni cum delectatione vel mulceant vel excitent. A perturbationibus melancholicis melius erit plerumque mentem diducere, quam divellere. Divulsio ipsa confirmat sæpe imaginem quam velles abolere.

In colloquiis sententia (cum res postulat) proponenda modeste et breviter: fugienda omnis acerbitas et pertinacia disputandi. Rei dignitas vi sustineatur et gravitate verborum, non garrulis cavillationibus. Quid enim? Coram prudentibus agitur? Horum judicium de te sententiæ tuæ veritas conciliavit; cavillationibus non firmandum, immo minuendum. Coram stultis agitur? Non tantum tibi decoris horum assensio pariet, quantum dedecoris cavillationes istæ, quibus assensionem abtinueris.

Præteritæ levitatis animi, puerilium cavillationum, et consiliorum bonorum quæ sequi constituissem, nec sum postea secutus, et crudelitatis in animalia innoxia, summa cum poenitentia reminiscar; vitaturus omnia posterum quorum præteritorum angat memoria.

Vitanda in colloquiis omnia, quæ malam animi levitatem indicent vel promoveant: servanda sanctissime veritas de omni re atque persona; nunquam, ne minimum quidem deserenda, ut ludicrum aliquid, aut salse acerbum, inducatur. Sermonis hæc condimenta sunt, Veritas, Charitas, Modestia.

In precibus intentio animi minime remittenda, &c.

whereof we know little or nothing, and are therefore not qualified to judge. He thought, that in any one of Shakespear's best plays, in Othello, for example, or Lear, there was more strength and variety of invention, and more knowledge of human nature, than in any Dramatick author of antiquity. Of our wonderful dramatist I was a great admirer: the favourite plays were, I think, Lear, Othello, Macbeth, Henry IV, and the Merry Wives of Windsor.

(To be continued.)

We seldom appropriate any portion of our paper to the reception of advertisements; but if there are any among our readers whose complaints will yield to no common skill, let them read the following account of

DR. RAMROD'S ESSENTIAL TINCTURE OF GRIDIRON
Otherwise called

NATURE'S GRAND RESTORATIVE.

Dr. Simeon Ramrod, by a scrupulous and chemical analysis of vegetable substances, has recently discovered that Gridirons contain a subtle invigorating fluid, synthetically allied to the nervous or magnetic fluid of the human body, which, being skilfully extracted and properly prepared, becomes a specific, mild, and infallible remedy for almost every complaint, of mind and body, to which human nature has been subject since the flood. It is found also to have a powerful effect on the brute creation, and on various inanimate substances; to give relief against accidents, to be a wonderful quickener of the circulations, to give renovated strength to all muscular exertions: from which it is found useful to persons travelling by sea or land, and to those exposed to extraordinary dangers.

To announce the instances in which *Ramrod's Tincture of Gridiron* has proved beneficial, would be but to give detail of all the diseases to which men, women and children are subject. The following are but a few, out of a thousand and upwards of certificates which have been, or may be procured, as testimony of its efficacy.

The subscriber has long been afflicted with the toothache, to such a degree that nearly all his teeth had been drawn out; and by an unjust sentence, he also unfortunately, had both his ears cut off. On applying a little of the *Tincture of Gridiron* to his head, his teeth were retained, and his head was instantly supplied with as fine a set of ears as he could boast of the day he was born.

JOHN EARWIG.

Not long since, riding on the highway, my horse stumbled and fell, and so lamed himself as to be unable to proceed. I heard of a phial of the *Tincture of Gridiron*.

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neighbourhood and suddenly found myself at the end of my journey, without further trouble.

JONA SPEEDWELL.

Some time ago my house was very much infested with rats; and one day while I sat brooding over my misfortunes, a large number of them suddenly came upon me, and ate me up. I instantly took some of the *Tincture of Gridiron*, and found myself at ease, and have never been eaten since.

JACK RECOVER.

I was, not long since, subject to extreme fatigue from dancing and other exercise. I took a small quantity of the *Tincture of Gridiron*, and have been dancing ever since, without the least inconvenience.

SAMUEL RIGADOON.

Riding the other day, I accidentally fell into a ditch, and broke my legs, my arms and my neck. On taking a little of the *Tincture of Gridiron*, I instantly recovered, and have never been near a ditch since, nor felt a desire to approach one.

TOM TUMBLE.

Walking, not long since, near the machinery of a mill, I was caught and carried between two cog wheels, and every bone in my body broke to pieces. A phial of *Ramrod's Tincture of Gridiron* being thrown into the mill-pond, I found myself restored, and as whole and sound as a fish.

DICK WHIRLIGIG.

NOTE—Gridirons taken in their natural state, and particularly taken whole, are by skilful chemists, deemed extremely dangerous; but the recent discovery of a mode of preparing the tincture from them, places them in the first rank of valuable plants.

Beware of Counterfeits.

Each bottle is stopped with a gimlet, and sealed with pepper-berries, and labelled "Ramrod's Tincture of Gridiron." To be sold (*only*) by the subscriber, Frying-pan Alley, at the sign of the Tea-kettle, who always subscribes his own name.

S. RAMROD.

FROM LEWIS'S COMIC SKETCHES.

COCKNEY ORATORY.

"As I was going along, thinking of nothing at all, I thought as how as I heard a face and saw a voice that new, and it was Mr. Spriggins; and Mr. Spriggins as how werrily he did think weal was better eating wenson. To be sure weal is wery good in its kind. Mr. Spriggins, says I, gi' me wenson—gi' me wen-

son, says I, Mr. Spriggins; for my part, I'm wastly fond of wenson; for vhat can be more betterer, or more properer, Eh? I wow its the wery best of whittles, isn't it, eh?—and for a man for to come, for to go, for to say as how weal was betterer than wenson, is certainly wery monstrous, and woid of all reason; isn't it, eh? He might as vell say, wice ought to be walued above wirtue, or that vawnuts could be pickled vithout winegar. Might-n't he, eh? I axt him, says I, d'ye think vine isn't better than vater? I axt him, says I, d'ye think cowcumers good vithout ingons?—and so he give'd me sich out-of-the-vay answers, that I told him, says I, Mr. Spriggins, you weryly deserve to be pelted with brick-bracks, and rolled in the kindle, says I, till you are as black as a chimley-sweeper, says I, as a wawning for vindicating sich an eupinion. I was right, wasn't I, eh?—And so then he tawked about sumat about being scrowdg'd and squee'dg'd by a mob in the Vitson week, and this here and that there, and things of that there kind: and so he wanted me to fetch a vaulk as far as the PH's in Common garden. But, says I, Mr. Spriggins, says I, you are a wile vorthless, wapid feller, says I, and so I don't vant no more conversation, says I, vith a person that don't know common sense, and that is as ignorant as the wery commonist of wretches vith their breakfastes and their toasteses, and running their heads against the posteses, to avoid the wild beasteses."

ANECDOTES.

Asa was the first man who ever had the gout, and the consequence of his manner of treating it is thus related in the first book of Kings. "Now *Asa*, the king, was diseased in his feet, but instead of applying to the Lord, he applied unto physicians, therefore the Lord slew him."

On the 30th of January, 1730, Dr. Croxall preached a sermon before the House of Commons from the following text, "*Take away the wicked from before the king, and his throne shall be established in righteousness.*"

This sermon gave so much offence to Sir Robert Walpole, that he prevented the thanks of the house being presented to the preacher. Of this circumstance Orator Henley availed himself, and to the next advertisement of his lecture at Clare market appeared the following motto.

"Away with the wicked before the king,
"And away with the wicked behind him;
"His throne it will bless
"With righteousness,
"And we shall know where to find him."

ORIGINAL POETRY.

Prologue, written by a gentleman of Washington City, and spoken by Mr. Wignell, in 1800, on a temporary stage erected in the building designed for the great Hotel.

Thank heaven, ten tedious anxious years are past,
And here we've all together met at last.
The Grecian states ambitious to destroy,
Took the same time to level cloud-capt Troy;
Their Hero by subverting sought his praise,
Our Patriot's nobler glory was to raise.
Let other nations look to Greece and Rome,
Columbia's bright examples are at home:
Whate'er is great or good we find in one,
All virtues join'd to form a Washington.
Heaven partial seem'd occasions to dispense,
Pleas'd to unfold his great preeminence.
Exulting thought!—why thus appear distress?—
But ah! you feel the most who knew him best;
Mourn not, but thankful that his life was spared
So long, enjoy the blessings he prepar'd.
As planetary systems move on high,
Rul'd by the all mighty law of harmony;
These states in ceaseless unity shall roll,
Sway'd by the plans of his inspired soul.
To night we'll make you weep by mimic play,
For tears are tributes which delight must pay;
Expand your tuckers ye sigh-swelling fair,
Unfurl your fans, your handkerchiefs prepare.
Catch the soft moments ye enamour'd beaux,
Arrest the tear-drop trembling as it flows:
Sweet sensibility the soul endears,
And Beauty sheds a lustre most in tears.
This grand hotel for epicures design'd,
Now makes provision only for the mind;
For you each night two courses here we cater,
And in our wants the prompter call, not waiter.
A bad exchange, you'll say, solids for air,
Who's he that whispers it is city fare?
Sir, you've a poet and delight forsooth,
Rather to deal in fiction than in truth;
Those ruddy cheeks evince the air is fine,
And those plump sides show on the best you dine.
Well, faith, we've form'd a tolerable stage,
'Twill do for comic glee or tragic rage: [quick,]
But there (*pointing to Pit and Boxes*) the city populates so
I fear you're stow'd yourselves away too thick;
Ladies, you smile as if the crowding pleas'd,
Sure your fine frames must tremble to be squeezed.
Though now our corps rather too thin appears,
This central spot shall draw forth volunteers;
If power's their wish, to monarchies we'll raise them,
If fame, 'twere ample sure for you to praise them;
If death and glory, here they may be slain,
And what is better rise to fight again:
Their country's service, to a generous mind
That first incentive, true they cannot find;
And yet we act no despicable part,
Who gladden life, and meliorate the heart.
* The floods of late which drown'd you many a horse,
Has caus'd to us a much severer loss;

Our woods, our temples gone, beyond repair,
Our gorgeous palaces it did not spare;
The storm has swept our canvas almost bare. }
For this deficiency we'll soon atone,
Would you could build as fast with brick and stone.
If various tongue from building could disable,
Your houses would of course be lopp'd like Babel;
The sword, the bayonet, the cannon's roar,
Drive arts and science to this peaceful shore;
Dutch, Irish, Germans, French, all hither flee,
To enjoy the blessed fruits of Liberty—
With your permission—(*bell rings*) hark, I'm call'd away,
That bell cuts short the best I had to say—
Accept the will, I pray you, for the deed, }
For this, on all occasions, we must plead;
By your indulgence only we succeed.

L. T.

* Alluding to a violent storm and heavy rains, which happened a few days before; and which by swelling the rivers in, and about the city, was the cause of several horses being lost; and amongst other disasters, the scenery for the theatre was nearly all destroyed.

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SELECTED POETRY.

## ALLITERATION!

The sweetest Seraph's softest smile,  
The gorgeous gems of gentle grace,  
The slippery serpent's scathful stile  
Frequent false Fanny's flattering face.  
Head-strong with hazy halcyon hope,  
I follow fond the fickle fair;  
Nor shun the sudden stunning stroke,  
Which drives me deep in dark despair.  
The golden glorious glowing globe,  
Which splendid sol sublimely shows,  
Nor nights nocturnal nimbose node,  
Distilling diuretic dew,  
Her eulogy can e'er express,  
When cherub Cupids cheer her charms,  
When bounteous beauty's bent to bless,  
Her aw'd adorers amorous arms.  
Nor systems, suns, nor sparkling stars,  
In confus'd chaos countervolv'd  
Could ape the ambling of her airs.  
When random ruin she resolv'd.  
Fair Fanny's fame shall flourish fair,  
'Till teasing time shall toiling tire;  
And Daphne, Delia, Dorcas, dear,  
Shall foiling fan fierce Fanny's fire.

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ERRATUM.

In our last number, page 264, 7th line from the bottom of last column erase the word "stupid."

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